

THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I.

SAN FRANCISCO, CAL., FRIDAY, MARCH 26, 1880.

NUMBER 5.

Poetry.

HER SWEETHEART.

My sweetheart has a red-brown beard,
And bonnie eye of blue;
Of ten men is he a'ir'd,
To one we maid he's true;
For I stand lowly by his side—
A lily by a' year.

He took a bullock by the head,
And bore the bullock down;
He threw John Plumer's lump of lead
From Gallow's Hill to town;
And yet his arm around my waist
Is soft as satin gown.

You may have brighter eyes than mine,
And better-colored hair;
Your hand may be more white and fine,
Your tightened waist more spare.
You charm all other men—I him.
I want no charm you bear.

AT PARTING.

I have no words in which to say farewell. Perhaps a little prayer that God may bless And guard thy future with Love's tender spell. Of parting lies too deep for ready speech. So when I leave thee, I will say no much. Few words are best. We cannot measure love, Save by long time and trust and faithfulness; For those alone its worth can fully prove. Go thou; in silence turn thy face from mine. Thy tender eyes! unloose thy clapping hand, Go leave me. Yet I feel that I shall stand, In spirit, near thy spirit ev'rmore— So near, not all the wide world's waste of land, Nor ocean's furthest depth from shore to shore. Nor any power in life or death, can break The tie that binds my faithful heart to thine Through all the future for the first dear sake.

So I can smile, and make the parting sign, Well I know, dear, that there can never be Any farewell 'twixt my soul and thine.

THE PARTING WORD.

I must leave the lady sweet; Months shall waste before we meet; Winds are fair and sails are spread, Anchors leave their ocean bed; Ere that shining day comes round, Skies shall gird my shoreless bark; Through thy tears, O lady mine, Read thy lover's parting line.

When the first sad sun shall set, Thou shalt wear a smileless cheek; In the first month's second half, Thou shalt once attempt to laugh; Then in Piskeruk thou'lt dip, Slightly puckering round the lip, Till at last, in sorrow's spite, Martha makes thee laugh outright.

While the first seven mornings last, Round thy chamber bolted fast, Many a youth shall fume or pout, "Hang the girl, she's always out!" While the second week goes round, Vainly shall they ring and pound; When the third week shall begin, Martha let the creature in."

Now once more the flattery throng Round thy flock with smile and song, But thy lips, unweaned as yet, Lisp, "Oh, how can I forget?" Men and devils both contrive Traps for catching girls alive; Eve was duped and Helen kissed— How, Oh, how can you resist?

First a careful of your fan; Trust it not to youth or man; Love has filled a pirate's sail Often with its perfumed gale. Mind your kerchief most of all— Fingers touch when kerchiefs fall, Shorter ell than mereos clip Is the space from hand to lip.

Trust not such as talk in tropes, Full of pistols, daggers, ropes; All the hemp that Russia bears Scarce would answer lover's prayers; Never thread was spun so fine, Never spider stretched the line; Would not hold the lovers' true That would really swing for you?

Fiercely some shall storm and swear, Beating breasts in black despair; Others murmur, with a sigh, You must melt, or else I die; Painted words on empty lists, Grubs with wings like butterflies; Let them die and welcome too; Pray what better could they do?

Fare thee well! If years suffice From thy heart love's burning trace, Keep, O keep that hallowed seat From the tread of vulgar feet. If the blue lips of the sea Waft with icy kiss for me, Let not thine forget the vow, Sealed how-ever: Love-as now!

—Oliver Wendell Holmes.

The Human Figure.

The proportions of the human figure are six times the length of the foot. Whether the form is slender or plump, the rule holds good; any deviation from it is a departure from the highest beauty in proportion. The Greeks made all their statues according to this rule. The face, from the highest point of the forehead, where the hair begins, to the chin, is one-tenth of the whole statue. The hand, from the wrist to the middle finger, is the same. From the top of the chest to the highest point of the forehead, is a seventh. If the face, from the roots of the hair to the chin, be divided into three equal parts, the first determines the place where the eyebrows meet, and the second the place of the nostrils. The height, from the feet to the top of the head, is the distance from the extremity of the fingers when the arms are extended.

Death of the Chacham Bashi of Jerusalem.

It was at nine o'clock on the evening of January 21st the venerable Chacham died, and it was at eleven o'clock on the ensuing day that his funeral took place. As soon as the sad news became known, all the Jewish shops and warehouses were shut in town, and the whole male population flowed out of the Jaffa gate, the women and children, and the infirm only remaining at home. The Paisher had sent a guard of honor, the consuls their caskets, and most of them their drapery also, the crowd was covering the fields adjoining the house of mourning, the Spanish and African Jews in their stately Eastern dress, that gives dignity even to wretchedness, the Western Jews in their slovenly European clothes, that generally want freshness and finish to redeem their absurdity. At length the procession was formed; not in any way like what we understand by that name, although grand and imposing, notwithstanding its apparent disorder. First came—preceded, however, as well as surrounded by the crowd, the boys of the Sephardim Talmud Torah, bearing lighted wax candles and singing psalms to monotonous Arabian melodies; then followed the boys of the Ashkenazim Talmud Torah, enveloped to the chin in all manner of possible and impossible scarfs, by the care of their tender mothers. They walked in some disorder, looking earnestly into the little prayer-books they had in their chilly little fingers, and singing, or rather crying, with all their might, the sacred songs, every one after his own fashion, yet all following a certain rhythm. However, I could not help lending them a pensive ear, if I may use that expression, when they intonated vigorously, "He that dwelleth in the shade of the Most High." May be that my remembrance, as man is apt to do, unconsciously made up for what was wanting on the occasion. Then come the bier, borne low, a sign of honor, the corpse lying on it in its death garments, covered with the *talith*. So was it returned to its native earth in a well prepared casement, the sides and the cove of which consist of hewn stones, while the corpse itself is placed on the bare ground. This same fashion is said to be prevalent in some parts of Russia and Poland. While I stood on the height near the Jaffa gate, and looked on the procession that wound round the hill where I was standing and climbed up the narrow pathway round Mount Zion—it cannot have consisted of less than three or four thousand persons—it was a very picturesque sight indeed: the fulness of the deep red caps, borne by long, dark, moving columns, giving a rich tint to the scene, while the glistening sun killed all other colors in the distance, and while Zion and the grand scenery around it made all actual occurrences shrink into comparative insignificance.

Chacham Abraham Ashkenasi has been cut off in his sixty-eighth year, having held office during eleven years, which is generally considered a very long term. He was a great Talmudic scholar, and, above all, a lover of peace; and to him much of the good understanding is due that now reigns between the various congregations. May his soul rest in peace.—*Jewish Chronicle, London.*

Washington Irving's Love.

But before this humorous creation was completed, the author endured the terrible bereavement which was to color his whole life. He had formed a deep and tender passion for Matilda Hoffman, the second daughter of Josiah Ogden Hoffman, in whose family he had long been on a footing of the most perfect intimacy; and his ardent love was fully reciprocated. Irving was restlessly casting about for some assured means of livelihood, which would enable him to marry—perhaps his distrust of a literary career was connected with his desire—when, almost without warning, Miss Hoffman died in the 18th year of her age. Without being a dazzling beauty, she was lovely in person and mind, with most engaging manners, a refined sensibility, and a delicate and playful humor. The loss was a crushing blow to Irving, from the effects of which he never recovered, although time softened the bitterness of his grief into a tender and sacred memory. He could never bear any allusion to her, even from his most intimate friends. After his death, in a private repository, of which he always kept the key, was found a lovely miniature, a braid of fair hair and a strip of paper, on which was written, in his own hand, "Matilda Hoffman;" and with these treasures were several pages of a memorandum in ink long since faded. He kept through life her Bible and prayer book; they were placed nightly under his pillow in the first days of anguish that followed her loss, and ever after, they were the inseparable companions of all his wanderings. This memorandum, it subsequently appeared, was a copy of a letter addressed to Mrs. Foster, a married lady, in which the story of his early love was related as a reason why he had never married. It was in 1823, while he sojourned in Dresden, that he became intimate with an English family there, named Foster, and conceived for the daughter, Miss Emily Foster, a deep attachment. That this would have result-

ed in a marriage if the lady's affections had not been pre-occupied the Fosters believed. Irving's biographer thinks otherwise, and gives reasons for believing that he could not at that time have entertained a project of matrimony. It is not for us to question his judgment, with his full knowledge of the circumstances; yet it is evident that Irving was very seriously impressed and very much unsettled until he drove away the impression by hard work with his pen; and it would be nothing new in human nature and experience if he had, for the time, yielded to the attractions of loveliness, and had returned again to an exclusive devotion to the image of his early love and lost.—*March Atlantic.*

Bright Things.

Beware of brokers' pools. Their margins are always treacherous.

The person who retires with the sun must have a warm bed-fellow.

A man may tax his ingenuity, but how is he to collect his assessments?

Of colors the newest deep dark shade in blues is called "brightened hopes."

"The dye is cast," said the lodger in the attic as he hurried a bottle of Mrs. Allen's at the feline disturber of his repose.

In sane-men always behave themselves when in straight-jackets. They do so from force of habit.

If you meet a stranger on the street nowadays, ten chances to one he is a South American ex-president.

A man's faith is like a difficult comedy; though it may not be guessed, it should never be given up.

Doctor—"You must drink claret to build up your system." Patient—"Oh, don't ask me to do that, Doctor. I am a wine merchant; I know how it's made."

In the report of a wedding it was written, "Her dainty feet were incased in shoes that might have been taken for fairy boots" but the compositor made it read, "ferry boots."

Several Vassar school girls were found fencing in the gymnasium with broomsticks. A professor told them that such an accomplishment would not help them secure husbands. But a girl replied that it would help to keep them—in order.

At a Texas jury had stood out for ninety-six hours, the judge got a verdict out of them in two minutes by sending them word that a circus had come to town.

A pious man recently left Liverpool in a steamer, and, beginning to feel uncomfortable after leaving the mouth of the river, sought the captain to learn if there was any danger. The captain led the man to the forecastle and told him to listen to what was going on. The man was shocked to hear the sailors swearing vigorously and expressed his horror to the captain. The captain merely remarked: "Do you think these men would swear in such a manner if there was any real danger?" whereupon the person seemed satisfied and retired. A day or two after, during a severe storm, the captain saw the man proceeding with difficulty to the forecastle, and on his return overhead him exclaiming: "Thank heaven they're swearing yet!"

Texts for the Times.

"He that passeth by and meddleth with strife not belonging to him, is like one that taketh a dog by the ears."

A righteous man falling down before the wicked, is like a troubled fountain and a corrupt spring.

"Who keepeth the law is a wise son; but he that is a companion of riotous men shameth his father."

"When the righteous are in authority the people rejoice; but when the wicked rule, the people mourn."

"When the wicked are multiplied, the righteous increase; but the righteous shall see their fall."

How to SUCCEED.—Bayard Taylor made the following remarks respecting the rules of success, that are worth their weight in gold to any and every young man, as the experience of one whom all delight to honor: "I have always been greatly accepted by them. First, labor. Nothing can be had for nothing; whether a man achieves, he must pay for it; and no favor of fortune can absolve him from duty. Secondly, patience and forbearance, which are simply dependent upon the slow justice of time. Thirdly, and most important, faith. Unless a man believes in something far higher than himself, something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams, of laws beyond his comprehension, of beauty and good and justice, beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail."

Any person dealing with the representative of a deceased person is presumed in law to be fully apprised of the extent of such representative's authority to act in behalf of said estate.

When land trespass upon is occupied by a tenant, he alone can bring the action.

The Protection of our Commerce.

As respects our commerce, it is again advancing. During the year 1877, the arrivals and clearances in our foreign and coastwise commerce, according to the Bureau of Statistics, exceeded 80,000,000 tons, and were quite equal to the arrivals and clearances in the ports of Great Britain and Ireland. In our foreign commerce the foreign flag predominated, but in our coastwise trade, which now reaches to California, and exceeds the foreign trade of England, the shipping was entirely American, so that more than 69,000,000 tons of it, including repeated voyages, were our own. Assuming the value of our shipping to be forty dollars per ton, and the average value of the cargo per ton to equal that of the vessel, the aggregate of American property exposed to the oceans in each year, reaches \$5,572,000,000; and if we add for American property in foreign bottoms but \$500,000,000, the whole property thus exposed exceeds \$6,000,000,000.

To protect this vast amount of property, in which the whole country is interested, and more especially the West and South, which furnish or consume most of our cargoes, we have expended yearly on our decrepit navy, including repairs, wages and salaries, some \$17,000,000, or for the insurance of such property against piracy and war less than three-tenths of one per cent. per annum.

Again we have in our sea-board cities property exceeding \$4,000,000,000, according to the Assessor's valuation, exposed to foreign iron-clads, some of which can throw Palliser shells of great size more than four miles, while our ships of war and our fortresses are insufficient to protect the property. The property thus exposed on the water and the land must exceed \$10,000,000,000 annually, and the amount we expend on our navy for its insurance is but a sixth of one per cent.

As now applied, this is inadequate for our purpose, and our nation, with its vast commerce and revenue, can well afford a sufficient premium. The question then arises, How can such a premium of insurance best be used? The answer is, In the creation and maintenance of an efficient navy, the Fire Department of the sea.—*Harper's Magazine.*

Novel Mode of Preserving a Man's Reason.

A curious story is going the rounds of the English newspapers of an exhibition in the show windows of one of the leading jewelers of Vienna. The object of attraction is a brooch magnificently studed with gems, in the middle of whose chasing is inclosed the most singular of centers—four common, old, bent, and corroded pins. This brooch is the property of the Countess Lavetsky. The pins have a history of course. Seven years ago Count Robert Lavetsky, as the story runs, was arrested at Warsaw for an alleged insult to the Russian Government. The real author of the insult, which consisted of some carelessness words spoken at a social gathering, was his wife. He accepted the accusation, however, and was sent to prison.

In one of the lightest dungeons in which the Czar is said to be fond of confining his Polish subjects, the unfortunate martyr for his wife's loose tongue spent six years. He had only one amusement. After he had been searched and thrown into a cell, he had found in his coat four pins. These he pulled out and threw on the floor; then in the darkness he hunted for them. Having found them, perhaps after hours and even days, he scattered them again. And so the game went on for six weary years. "But for them," he writes in his memoirs, "I would have gone mad. They provided me with a purpose. So long as I had them to search for, I had something to do. When the decree for my liberation as an exile was brought to me the jailor found me on my knees hunting for one which had escaped me for two days. They saved my wife's husband from lunacy. My wife, therefore, could not die."

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How to Obtain Sleep.

The following is recommended as a cure for sleeplessness: "Wet half a towel, apply it to the back of the neck, pressing it upward toward the base of the brain, and fasten the dry half of the towel over so as to prevent the too rapid exhalation. The effect is prompt and charming, cooling the brain and inducing calmer, sweeter sleep than any narcotic. Warm water may be used, though most persons prefer cold. To those who suffer from over-excitement of the brain, whether the result of brain work or pressing anxiety, this simple remedy has proved an excellent boon."

LORD DENRY keeps fully abreast of the spirit of the age in his estimation of the value of everything connected with popular education. In a recent speech at Liverpool he said: "Intellectual activity is in itself a moral safeguard. It kills vicious tastes just as in the bodily life a healthy appetite for food keeps out the morbid craving for drink. Therefore it is to the spread of school boards and of all that goes with them that I look for moral and social as well as intellectual improvement."

A Mother's Love.

One of the strangest illustrations in the Hebrew Scriptures of the love of God for his children is found in the declaration that even mother may forget her child, but that He will never forget his people. No human affection can equal a mother's love.

The St. Paul *Pioneer* tells a pathetic story of a young Indian girl at the mission school at Red Lake, who was attacked with fever. A messenger was sent to her mother, who was making sugar forty miles away. The mother started on foot in the evening on her lonesome journey, making a straight line through unbroken forests inhabited only by wild beasts, over deep, rushing rivers, through bogs and swamps, and arrived at the agency shortly after daybreak to find her daughter dead.

A Toronto paper recalls a similar story of a half-breed woman at Qu'Appelle, whose daughters were at the fort at Winnipeg. Word was brought to her that they were falling into bad company, and were on the high road to destruction. The distance was three hundred and fifty miles. Being too poor to hire a horse, she started to walk, and reached Winnipeg after a frightful journey in the depths of winter. The girls were overcome with shame and remorse at the sight of her, and with words promised to go back. The people of Winnipeg became interested in her, and provided means for their return, and gave them food and other necessities; and the brave little squaw set off happy and triumphant, accompanied by her two children.

Boys and girls seldom stop to think of the keen torture or joy which their carelessness actions give to their mothers, simply because they know nothing of the great power of love which a woman has for her children—a love which made these poor Indian squaws, whom we used to look upon as callous and stoical, defy death and danger for the mere chance of saving their children.

When we are young, our eagerness for independence makes us feel the mother's restraining hand an intolerable yoke on our necks. But when we are old, and the hand is gone, we would give the best gifts of life to feel it there once more.

In the sickness of my childhood, The pearls of my prime, His sorrows of my riper years, The cares of every time, When doubt and danger weighed me down. Then pleading all for me, It was fervent prayer to heaven, That bent my mother's knee. My Mother dear, My mother dear, My gentle, gentle mother."

Some Corn in Illinois.

The corn crop of the single State of Illinois for the year 1879 is reported to be 305,813,377 bushels, and estimated to be worth \$97,483,052, or about 31½ cents per bushel. It is difficult for the mind to take in the full magnitude of these figures. Here are some calculations that will help the conception: Load this corn upon wagons, 40 bushels to the load, and start them off on the road so near together that there shall be 100 teams in every mile. The line of wagons carrying this one crop of Illinois corn would stretch away 76,453 miles, or more than three times around the world! Again: Load this crop upon railway freight cars, 285 bushels per car, or about 8 tons to the car, and make up these cars into a continuous freight train, allowing 30 feet of track to each car. The train would extend 6,080 miles,

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AGENTS FOR "THE JEWISH TIMES."
Herbert Baldwin, Stockton, Cal.
S. Morris, Sacramento, Cal.

San Francisco, Friday, March 26, 1880.

Although it has been made known throughout the United States, and through the medium of our columns, that memorial services have been held in almost every synagogue in the land for the late Adolph Cremieux, the lethargy displayed by our clergy and laymen in a matter that should be an honor for them to accomplish seems to be a reproach to our city's energy as well as backwardness in religious feeling for a man who deserved well of his co-religionists throughout the civilized world.

THE REV. DR. SCOTT, of the Post Street Presbyterian Church in this city, is a gentleman well-known for his broad and liberal scholarship in theology no less than for his enlightened mind upon topics of general interest. On last Sunday, he delivered, as we are informed by a Christian friend, a sermon upon the mission of the Jews, in which he expatiated in very complimentary remarks upon the character of our people, with whom, he asserted, still rests the duty of standing up for the unity of God. We thank the reverend gentleman with all sincerity for his kindly words, and hope that he may yet for many years be able to preach to Christians about the true character of Judaism.

According to the *Herald* correspondent, the Russian government has at last got to the bottom of its troubles, and is now in possession of incontrovertible proof that it is the Jewish speculators who are causing all the mischief there. The evidence consists, according to the correspondent, in two important facts:

The first is that all circulars issuing from the clandestine printing offices are written in the imperfect Russian spoken by the Jews. The second is that when the attempt was made at the Winter Palace, a telegram, giving a bourse order and addressed to Berlin, announced the crime a few minutes before the explosion took place.

This is an amusing reading in the Passover-week. Formerly, it seems, the Hebrews were less savage than they have grown of late, which is a matter that should certainly be looked into. If they scorn now their old practices of slaying little children for their sanguinary superstitions, and content themselves with nothing short of the lives of emperors, it is indeed time to have a few auto-da-fés, and burn a few thousand "Semites," to strike terror into the hearts of these blood-thirsty Israelites. It is the same old, old story, that the Jews are responsible for every evil in this world. We only wonder that Europe has not been able to trace to them the cause of the severity of last winter's cold, of the famine in Silesia, and of last year's drought in Russia.

The 21st of March has come and gone. The vernal equinox has, as yet, brought no equinoctial storm, though we have had several copious showers. There is yet time enough, however, and we may hope that it will be here in a few days. The season has finally brought us milder weather and higher temperatures. We had several clear nights without frost; an experience unknown for three months. In this latitude the fruit trees are coming into blossom; the earlier ones, that is, at a time when the later ones are ordinarily putting on their beautiful garments. Already we hear of regions where the frosts have destroyed the prospect of a good fruit crop, but, in general, the promise is good in orchard and field to this hour. All through an exceptional winter has been confounding our meteorology, and we can confidently predict nothing. But we may feel assured that we have not yet reached the close of the rainy season. Somewhere it is warm enough to send up vapors into the sky to return again in refreshing showers.

It is grievous to many souls, that on these shores, where we used to fancy that we were to have a newer, broader, wiser, better civilization than the world had ever known before; we should see what we now see, everything in a kind of suspense, in doubt, and in fear. It is still more grievous to find that there are so many among us who look on the dark side of things, and are falling into de-

spair. We have been in a bad way, no doubt, these two or three years, and we have gone too far in it. But we have not gone beyond recovery. Some of our keen business men have gone away. A large amount of capital has been transferred away. But we have able men enough left. We have immense resources, Resolution, spirit, courage and union will put us all right again in due time. Our indifference, weakness, selfishness, neglect and over-confidence have betrayed us; and, so the Philistines are upon us, and we are bound with ropes and yokes, and twists of various kinds. When we have grace and resolution to arise in our might, we shall snap them asunder as tow, and smite our oppressors, hip and thigh, till we have subdued them.

These four years the Southern Pacific Railway owners have been building their road through long stretches of country, without timber, without water, without population, at an enormous expense, and receiving only the smallest returns upon their investment. But the work has never flagged, nor have the spirit and energy of the builders ever failed or fainted. And now, after laying from one to two miles of track a day, for weeks, they have entered Tucson, an objective point, with a regular train of cars. Tucson is one of the larger and older towns of Arizona. Indeed, as an abode of civilized persons from Europe, it is one of the oldest places in the Union; having been occupied by a mission settlement in 1542, a half century after the discovery of America by Columbus, and while Spain was yet a magnificent power in the world. We congratulate the railway builders and the people of Arizona, on whom a new day has arisen. In another year we hope this track will reach the Rio Grande.

The Passover.

On this Friday night, hallowed and made sacred with Sabbath associations, we begin the celebration of a feast that had its origin 3375 years ago. Without any other reason, this immense vista of ages would alone suffice to enshrine a holiday so venerable with age in the affections of our people. Think of it! 3375 years ago! How shallow does not all our lofty rhetoric about Passover appear beside the plain fact that it is coeval with the building of the Egyptian Pyramids! What strange and wonderful changes in the destinies of our race and of mankind has not this feast already witnessed? We might all agree with Emerson when he says, that great nations are no boasters; and we might therefore refrain from reciting the momentous consequences to mankind from that memorable departure from Egypt. But we must proclaim it in a spirit of gratitude, that God's providence has wonderfully dealt with this people. Thousands of years ago He rescued an insignificant Semitic tribe from the yoke of bondage, and notwithstanding His hand has often lain heavily upon them, He has again brought them to honor and granted them peace and comfort. Where is there a people that God has dealt with as He has with us? Where among all the nations of the globe is there one that has celebrated a feast, in an unbroken succession of ages, during 3375 years? Give but this question of antiquity its due weight, and consider that this Passover is the oldest feast we celebrate, and you cannot but look upon it with a truly pious and reverential awe. When in the year 1495, before our common era, it was for the first time celebrated by the Israelites on the eve of their departure from Egypt, where were then the proud and powerful kingdoms of today? Or where are to-day those grand and mighty monarchies of Egypt, Chaldea, or Assyria, that witnessed the rise and growth of the people of Israel? Supposing a prophet or seer should have said to Pharaoh that in three or four thousand years Egypt, with its matchless fertility of soil, would be hopelessly bankrupt and its government dependent upon the good will and funds of a descendant of the enslaved race of Israel—what would he have answered? Well, we are not enough of a seer to say what his exact words would have been, but we flatter ourselves to possess enough acuteness to know that he would not have believed it. There is no law of nature that will satisfactorily explain the simple fact that, despite their unsuccessful wars with nearly all ancient nations, despite their unparalleled sufferings among modern nations, despite the hatred, scorn and oppression which they reaped from nearly every people on the face of the earth, they are able to celebrate to-night a feast that their forefathers did 3375 years ago. If the hand of God is not manifest to Jew and Gentile in this miraculous protection of Israel, then we should indeed give up all speculation on the ways of Providence. It is evident that our forefathers were deeply imbued with a feeling that the Passover is a subject of vast meaning to our race, for they say in the *Seder*, that whose relatives did 3375 years ago. If the hand of

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*Meaning Nissan.

worthy of special commendation. We hope to have done our duty, and we also hope that the Jewish reader, whoever he may be, will do his. There is nothing that will cause a love for our religion and ancient institutions to strike deeper roots in the hearts of the rising generation than the family gathering at the *Seder*. For this celebration is eminently domestic, and was so from the very beginning.

In conclusion, we will quote a passage

from a work of the greatest Biblical scholar of this century, whom even our so-called enlightened young men could not charge with orthodoxy. Says Professor Ewald: "It is far from improbable that Israel really did depart out of Egypt in this month*, (if not on that particular night) and that it was Moses himself who consecrated this ancient festival to the commemoration of the great historical event."

Christian Blood for Passover.

It is by a strange and mysterious dispensation of Providence, that for centuries our brethren throughout the civilized and uncivilized world, always looked forward to these beautiful days of *Pesach* with fear and trepidation. Even at the present day this feeling is not altogether foreign to many of them at the approach of this holiday in some semi-barbarous countries of Europe and Asia. Europe is drenched with innocent Jewish blood that was shed by senseless mobs on *Pesach* evening, when the Israelite had gathered the members of his household around the festive board, and related to them the story of Israel's deliverance from Egyptian bondage. Then it was that infuriated bands of savage and merciless fiends suddenly broke in upon the peace and rest of happy homes, offered the blood of good and innocent people to their brutal fanaticism, and transformed days of joy into days of mourning. It is meet to remember also, as we celebrate this holiday in the land of freedom, in peace and quietness, and security from such dangers, that there are yet many parts of the world where innocent people live in fear and anguish, lest they be butchered on this holiday, and where almost every year some misguided or cruel fanaticism occurs. The first persecutions of this kind that we read of took place in France, in the 12th century. A certain Catholic priest, holding a grudge against the Jews of his neighborhood, started the rumor that they had slain a Christian child for the sake of obtaining Christian-blood to celebrate their Passover. From this time on, the calumny that the Jews needed such blood for the celebration of their Passover, spread like wild fire over Europe. It was of little avail to the Jews that they repelled the atrocious charge, that they tried to explain the rites observed at the *Seder*, that they pointed at the Bible with its solemn warning "Whoso sheddeth man's blood, by man shall his blood be shed," and at the Sixth Commandment of the Decalogue. Their doom had usually been unalterably determined upon before hand. Not at all times were there such wise and enlightened monarchs as the Emperor Frederick II of Germany. Intelligence was once brought to him that three Christian children had been found dead, at the time of the Passover in the house of a Jew. "Let them be buried then," coolly replied the philosophic emperor. This monarch, who incurred even the displeasure of the Pope for his liberality to the Jews, rendered them a further service, by having the silly charge sifted by the great theologians of his time, who, after many protracted and learned discussions upon the question, reported the charge to be baseless and unfounded in fact. Notwithstanding this acquittal from the horrible accusation, the rumor, once started, could not again be rooted out from the fanatical superstitions of the mob. It was simply an article of faith with a pious Christian to believe that the Jews killed Christian children for their Passover, had a mania for stealing "the host," and occasionally delighted in poisoning the wells. The unutterable cruelties which this "article of faith" gave rise to, appealed even to the mercies of some of the popes, who issued solemn warnings against the injustice of the charge, and commanded the people to desist from their butcheries. But, these papal edicts seem to have had but a temporary effect. For we read that in 1711, the King of Saxony seriously propounded the following question to the theological faculty of the University of Leipzig:

"Whether it is proven and to be believed that the Jewish people, in accordance with the laws of their religion, or any superstition introduced in it, is in need of Christian blood, and to this end seeks to get into possession of it by secret executions of tender children."

The grave professors delivered a very elaborate "opinion" upon the question, in which they reviewed the history of the calumny, and after carefully examining the evidence of the case, unanimously

negated the question. But lest the reader should think that this authoritative denial disposed of the question, finally and conclusively, we will just recall the Damascus massacre, which occurred only forty years ago, under the eyes and with the consent of the infamous French consul. We also recall, that only two years ago, Berthold Auerbach complained in a Berlin weekly, that in a little town in Russia a serious trial had just been concluded before an imperial court, concerning the guilt of some Jews who had been charged with the same absurd story of having murdered a Christian child for Passover. The Jews were, of course, acquitted, but that a civilized government could allow a trial of such a nature to be instituted in the second-half of the 19th century, is indeed humiliating to behold, and additional proof to the remarkable passage in the *Haggadah*, that in every generation Pharaoh rose up against us to destroy us.

(To be continued.)

Communication.

San Francisco, March 17, 1880.

To THE EDITOR OF THE JEWISH TIMES: In your issue of the 12th inst. appears an editorial commenting upon the attitude taken by the Jews towards the Chinese invasion; and apparently complaining of "the cruel guerrilla warfare against the Chinese, a harmless and certainly peaceful people." It is not the purpose of the writer hereof to criticize the opinion expressed in your editorial, nor is it his right to dictate to you of what tenor your editorials should be; but he claims the privilege, as an American citizen first, and Jew afterwards, to inform you that, if, as you allege, the Jews do not lift their voices against the Chinese, this is certainly not to their credit. It is useless for me to remind you that a certain Chinese woman, one person living in California can truthfully defend the veracity of the above sentence. If the Jews do not complain against this importunate slave, the fact that thousands of Chinese are employed by Jews easily accounts for that. But that an editor of a Jewish paper should so forget himself as to imitate the editors of a subsidized press, and use his talent and influence to cry down a movement for freedom, is past my comprehension. If you think that the "sand-lotters" as you are pleased to call them, are composed of the element similar to the *gans courtois* in France, under the old regime, you are most unfortunately misinformed. If it is a crime for an outraged people to meet together every Sunday afternoon and give vent to their position, rendered intolerable almost by the presence of the Chinese—if this is a crime, I repeat, the sooner we know it the better. Where are our free institutions? Where is this advanced civilization we so much boast of? Didn't the Jews, while in Egypt, make several attempts to throw off the Egyptian yoke? And can you deny the fact that the present situation of the laboring classes in this city equals, if not surpasses, the deplorable condition of our Jewish brethren in Egypt? Does the fact that the *gans courtois* as among other classes of society give enough ground to slander them generally to trample under foot the principles for which every liberty-loving man can have but the grandest regard?

I think not.

In the course of your editorial, you also attempt to hurl an epithet at the Rev. Dr. Kalloch, the generalissimo of the "sand-lotters"; and a little before you are pleased to quote from the *Jewish Standard* of San Francisco, that the Jews to treat strangers kindly. You are probably not aware that on last Rosh Hashanah your humble servant, then a stranger in the city, was refused admission to the Temple Emanu-El—which was only half filled, by the way—simply because he was ignorant of the fact that an admission fee would be charged to a house of worship. I may go to Dr. Kalloch's church, the "sand-lotter," or any other Christian church, and I am received as well as though I were a member of the same faith. Where is your Biblical quotation now? I was a stranger—a Jew. I sought admission in the house of God, but was roughly turned away. By whom? By a Jew. Had I been a Chinaman standing in front of a Worthington's hall, I would not have been treated worse. It will be well for me to inform you that, at a meeting of Church-excluded Jews, held on the 15th inst., and of which I was chairman, it was moved and carried that on the first day of Pesach a religious meeting be held on the sand-lots, where I have been asked to deliver a lecture, which request I readily granted, and have chosen for my subject your Biblical quotation concerning how we should treat strangers. Thus, sir, the lines are drawn. On one side we find the high-toned, rich, Church-excluding, Chinese-loving, protecting Jews; while on the other side are to be found the respectable, honest, poor class of Jews—"sand-lotters," if you please—but honorable, by all means. Respectfully,

J. A. LIPMAN,
319 Pine St.

[Answer.]

We regret very much not to be able to enter extensively on a discussion of the economical questions involved in the agitation of the Workingmen against the Chinese. The JEWISH TIMES is a newspaper devoted to the religious and moral interests of our people, and has, in its own interest, to refrain from indulging in speculations that properly belong to the domain of political economy. But aside from this natural restriction imposed upon us by the character of our journal, we wear no man's collar, carry no man's favor, and feel perfectly competent to be impartial in our criticism of the Chinese agitation. Our correspondent takes umbrage, it seems, to nearly our entire article, with the exception, *probably*, of our quotations from the Bible, about which, however, he threatens to lecture on the first day of Pesach on the sand-lots. Now, we will just propound to him two questions, on which to ponder before he enters upon his arduous task of lecturing upon the sand-lots. Is it not a crime against religion and morality on the part of a minority to make threats of incendiarism and murder in order to carry a point, when it is always open to the minority to convince men by rational argument, and thus become a majority? We think it is a crime, and we think that any one who countenances such conduct becomes equally culpable, and we further think that any one who belongs to a mi-

nority that appeals to fire and sword to obtain his ends is an enemy to human liberty and progress; and if such a one be of the people of Israel, he brings reproach and shame upon them. Our heart beats just as warmly for the poor and suffering as Mr. L.'s, and God forbid that we should ever so far be lost to all manliness as to utter one word in depreciation of all honest efforts on the part of the laboring people to ameliorate their condition. But we do denounce all appeals to unlawful and sanguinary methods, which cannot but retard the progress and civilization of mankind. Civilization, says a famous French writer, is such a delicately balanced thing that the work of a few weeks can destroy it. The second question we wish to propound is one of fact. Are the Jews, as we had written, of the noisiest of the sand-lotters, or not? We still think they are not, and that the grievances of the Israelites have never been obtruded upon public notice with that ring of brazen impudence peculiar to the body-guard of Mr. Gannon and Mrs. Smith." If, however, Mr. Lipman should convince us by his threatened harangue that we were mistaken in underrating our own talent, we shall be happy to do him justice. Our correspondent further complains of the reproach implied in the term "sand-lotters," which we used. In reply to this exception, we have to say, that the amount of reproach involved in the term is entirely defined by the conduct of those who attend the sand-lot meetings. If they would but act and talk in such a manner as "honorable" gentlemen and good citizens should do, the name might yet become one of honorable distinction. We remember that at the breaking out of the wars of The Netherlands, a certain Spanish count applied to the patriots the opprobrious epithet of *un ramas de queux*—a crowd of beggars. On this being reported to the nobles, who happened to be gathered at a convivial meeting, they forthwith gave as a toast *vivent les queux*, and from that moment adopted the name given them by their enemies. But Mr. L. must not forget that it depends entirely upon his conduct, and upon that of his political friends, whether the "Sand-lotters" shall become a by-word and a reproach, or ultimately one of praise. In conclusion, we will say that we have not been retained by the Temple Emanu-El Congregation to defend it against charges of illiberality in refusing admission to Israelites to its house of worship. We regret the churlishness of the usher toward our correspondent, and, as we have a personal friend who was equally offended by an officious usher, we trust that the trustees will, in future, select only such members as are recognized for their civility. But aside from this alleged want of courtesy, we do not propose to reproach the members of "the Temple" for retaining the privilege of their seats on *Rosh Hashanah* for themselves, as they must maintain the congregation at a heavy expense. Besides, we fail to understand how our correspondent knew that the Temple "was half filled," when he confessedly failed to obtain admission. Services are held there every Sabbath, and Mr. L. should find his way there on the day, which as an Israelite, he is commanded to keep holy, and we are sure no officious usher would refuse him admittance, but that his welcome would be as genuine as at any "Christian Church," and the contribution box will not be passed around.—[EDTR. JEWISH TIMES.]

Desultory.

It used to be popularly supposed, though we think the date of the belief must be put very far back, that gossip was the particular amusement, and almost exclusive privilege of old women, to whom the familiar vocabulary of ancient times attached the epithet of "gossipers." But everybody who believes in progress, and the even wider application of the principle of equality, will readily understand that so precious a right could not permanently be held as a monopoly, and that it must, perforce, gradually be enjoyed by the female sex generally, independently of age or condition. Whatever the *rationale* of the subject, the fact is uncontested that it is now the rarest possible thing to find a woman out of her teens, who is not an ardent and practical gossip! Women are fond of a good many things; new dresses, admiration, theaters, balls and a little mild philanthropy. But a far greater luxury to them than all these is a regular good gossip. Grant favorable conditions—a rainy afternoon, a warm hearth, a snug room, a congenial female companion and 'no fear of interruption—and nothing in the world can equal the delight which a properly constituted woman takes in a talk "all round" about her acquaintances, and, when these are exhausted, about all persons she has ever heard of. Let us at once say that we are bringing no heavy charge against our fair friends. Their passion for gossip is

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no heinous offence, and in the eyes of satirists, among whom we should be grieved to be enumerated, it could, at the worst, be treated as an amusible foible. Nor should we be just, unless we added that the foible, apparently, is rapidly spreading from women to men. But it is a question whether, in the case of man, it might be mentioned in so mild a term as "foible." The institutions known as social clubs are answerable for this circumstance. Over a game of cards, men

Rubenstein, a Russian; the first of violinists is Saratov a Spaniard, who has been in America creating no particular furor, but who has lately achieved an immense success, being accredited by both press and public the finest violinist in the world; the first violoncellist is Piatti, an Italian; the first of flutists is Svensson, a Swede; and now the first of pianists bids fair to be Mile. Janothah, a Pole, who is creating a sensation by her playing in London.

The wife of a friend of ours recently died. The undertaker told him he must follow the hearse in the first mourning coach with his mother-in-law. He remonstrated; but when told that it was only in accordance with strict etiquette, he plaintively remarked: "If it must be, it must be; but all my pleasure will be spoilt."

A distinguished gentleman now sojourning in Russia writes: "When disguised in liquor, the Russians are never quarrelsome. They go through an affectionate phase, during which they want to hug their neighbors. This is followed by stolid, apathetic idiocy."

In some towns in Germany, all street music is forbidden. In Leipsic, and in one or two other towns; no street band is allowed to play without license, and this license is not granted unless the band proves that it can play in tune.

"What a famine in Germany!" we heard a gentleman remark in a street-car. "They are really overdoing these famines"; and there is some truth in this remark.

Local Lines.

MISS EVA MORGENTHAU gave a birthday reception to her young lady friends at her home, 221 Turk street, last Tuesday.

"The Merry Makers" held their first entertainment on 19th inst. A varied programme was efficiently rendered, the performers each and all acquitting themselves very creditably.

MR. J. R. FREUD, the Democratic Nominee for Joint Senator, possesses all the qualifications which the position demands, and will, no doubt, receive the full support of his party.

THE many synagogues of this city will be open for divine services this evening and to-morrow morning.

The Passover service will be repeated Sunday morning at all the synagogues excepting The Temple. Sermons will be preached by Revs. Dr. Bettelheim, Messing and Vidaver, from their respective pulpits.

PERSONAL.—Mr. Sol. Bacharach of Cincinnati, who has been making a tour of our southern coast, is registered at the Palace Hotel.

Betrothed.

HAAS—NATHAN—Isidor Haas to Mary Nathan, both of Grass Valley, Cal. No cards.

HARRIS—MORRIS—Henry Harris to Bessie Morris, both of this city.

Married.

BASH—BERCK.—In this city, Sunday, March 21, at the residence of the bride, 1619½ Post St., by Rev. Dr. H. Vidaver, Louis Bach to Lema Berck, both of this city. [No cards.]

JACOBS—GUGGENHEIM.—In this city, Sunday, March 21, at "The Windsor," by Rev. Dr. A. S. Bettelheim, W. W. Jacobs to Clara Guggenheim, both of this city.

Born.

JACOBS—in this city, March 22, to the wife of Samuel F. Jacobs, a daughter.

GOLDSMITH—in this city, March 22, to the wife of Julius Goldsmith, a son.

Music and the Drama.

Bush Street Theatre.

Mr. Sothen has entered into his last week's engagement at this theatre, presenting a varied and attractive bill throughout the week. Undoubtedly Mr. Sothen's engagement has been a thorough success, his impersonations being artistically conceived and worthily carried out. The company supporting him has been one of the best we have ever had—not so much in individual talent as in their working well together. A word of praise is due the management for the liberal manner in which the plays were mounted. The prestige which Mr. Locke has achieved for his theatre has done much to enhance Mr. Sothen's success during his engagement.

It would be well for other stars to take into consideration the value of playing under a management who is known by the public to be honest in his dealings with them, and whose theatre has gained a reputation for possessing a regular number of patrons who make it a point to visit that theatre even if others are neglected. Mr. Locke has made arrangements to produce a new sensation, called "The Royal Middy," in which Miss Melville, Miss Montague, Mr. Turner and Mr. Peake will sing the principal parts; an efficient chorus has been engaged, and several novelties will be introduced into the opera, among them being a game of chess played by living figures. This opera is an adaptation of *Der Seesack*, pro-

duced originally in America at the Thalia Theatre, and under the English title "played at Daly's Theatre, New York, where it still holds the boards, and is likely to be played for the entire season. The New York papers all agree that "The Royal Middy" is the most successful novelty produced in that city since the "Pinafore" craze. With the liberality with which Mr. Locke is wont to bestow upon his productions, and the efficient cast, we predict for it a long and successful run.

Baldwin's Theatre.

Unlike the Bush Street Theatre, stars at the Baldwin must depend entirely upon their own attractive qualifications. The house and company can do nothing either for a play or a star. Why it is that one of the best stock companies in the United States should be unpopular, is a question which the management could answer for themselves. Punctuality, as well as gentlemanly behavior, on the part of the persons who officiate at the box office is a requisite to make a theatre popular. The week's bill was composed of the performance of "The Two Roses," acted before slim houses. Miss Jeffries Lewis' departure from this house will be regretted, as her services will be sadly missed. Mr. O'Neill's infirmities of speech—halting and hesitating over his lines—are growing upon him. Admirable an actor as he is, we would advise him to be careful, for many of his best situations are spoilt by his defective utterance.

Fraternal Societies.

As it is intended to make this column of general interest, communications upon subjects contained in this column will be gladly received and impartially treated.

Knights of Pythias.

G. Chancellor, S. L. Terry of Stockton, and G. B. Katzenstein, V. G. C. of Sacramento, will pay the city lodges an official visit during the coming week.

I. O. Free Sons of Israel.

Concordia Lodge held its second election last Tuesday evening. The following officers were elected: President, Martin S. Meyer; Vice-President, Sigmund Regensburger; Recording Sec., Moses Schwab; Financial Sec., Isaac L. Lang; Treasurer, Charles Brown; Inside Guardian, Henry Goldsmidt.

Kesher Shel Barzel.

This Order, which is in such a flourishing condition in the Eastern States, has been on the wane in this city. Time was when its flourishing situation might have been a matter of envy, as it was a matter of pride to its members; but alas! in an evil hour the direction of its destinies fell into the hands of unwise counsellors. The decline of the Order on this coast was gradual; and to aggravate the situation, the Grand Lodge withdrew its allegiance from the supreme authority of the United States. What followed can be briefly stated. The Supreme Grand Lodge excommunicated District No. 2, and declared that the act of rebellion could only be redeemed by formal action of the body in purging itself of contempt. The Grand Saar, P. Abramson, who has ever been a zealous Kesher and a most indefatigable worker, recognizing the fast decadence of the Order, instituted measures looking to a speedy return to the fold from whence this district had strayed. He summoned a special session of the Grand Lodge, where, by a large majority, it was resolved to act upon his recommendation, which has been done, and with the happiest results, which will no doubt be fully ratified at a special meeting of the Grand Lodge to be called at an early date. District No. 2 will henceforth be known as such, and will again become a link in the fraternal chain of Kesher Shel Barzel.

PRESIDENT Peter Abramson, with his brother Grand Lodge officers, is now engaged in visiting the subordinate lodges.

Told in Letters.

DEAREST HANNAH: I regret exceedingly that you do not like your new place of sojourn; but be assured you have my deep-felt sympathy. I understand how very irksome a place like the one you described must be, with no society to speak of. That young lady you mentioned in your last letter, Rachel—, I know her well. I visited a place last summer where she happened to be domiciled. We had some private theatricals, and would you believe it? that girl-made my visit a perfect martyrdom, just because Signor L., the musical conductor of the affair, gave me a better part than hers was; and I'm sure I couldn't help it. I had a better voice than she did, and so was preferred. But, my dear Hannah, our house is just topsy-turvy, with the preparation going on for Pesach. We've got forty pounds of Matzos this year. How many did you all get? I am sure I wish the time was over; and what Ma wanted forty pounds of Matzos for I can never understand. Pa and my brothers get their lunches down town, and they tell me Matzos are unknown in the cuisine of the French Rotisserie. Besides that, Ma and I do a great deal of shopping just at this

time of the year, and if we do get lunch at a restaurant, we needn't eat Matzos. But, goodness gracious me! Don't think we have any bread at home. Ma would be horrified at the very thought of such a thing. Not even the servants are allowed any chometz.

Well, as I was saying before, our house is getting a thorough overhauling, and an awful nuisance it is. If I sit by the piano, some one asks me to move, because it must be dusted; if I get into some corner to read, I am politely requested to move on; and so it has continued for two whole days.

Of course I am going to the synagogue to worship, and I must tell you what I am going to wear. My costume will consist of a short black silk suit, the skirt made with four rows of fine knifepleating, each row headed with velvet and Mercedes embroidery; the back looped and made with fan drapery mixed with the embroidery; basque mixed with panier attached; knife-pleated vest back and front, edged and heavily trimmed. My bonnet is a cream-colored chip, trimmed with same shade broadcloth, and feathers to match, with variegated crushed roses; wide ties of the same color as the broadcloth trimming. Cream-colored gloves. I had a splendid new seal-skin cloak given me by Pa, but the weather has been so unfavorable that I have not been able to wear it but twice; if it did not rain it was sure to be so pleasant and warm that the very idea of being wrapped up in a heavy cloak was ridiculous.

Now, my dear Hannah, I do hope you will tell me all about your private theatrical experience. Ma is in the kitchen showing John (our Chinese cook) how to make Matzo Klöße, and has left me to look after the silver, which is shown once a year. So excuse my brevity, and be sure to write soon to your own

REBECCA —

MISS HANNAH —, Cal.

A Son's Letter to his Parents on Pesach.

SAN FRANCISCO, March 21, 1880.

MY DEAR BELOVED PARENTS: Pesach night, and far away from home; far away from you next Friday—from all recollections of youth and surroundings that tended to make this special night one of unusual interest to all. Do you know that while I sit here in my room, thinking over the past Pesach nights, I somehow seem to be with you. It is twilight here, and the air is so soft and balmy and quiet, and methinks I am wandering down the old, old lane that led to the synagogue. You remember, dear father, how, when I was a child, a mere infant, it was custom on Friday night for me to go hand in hand with you, both dressed in our Sabbath dress, to schule. O, how proud I felt then, to think that I could go with "papa" and carry the prayer-books; my heart beat high with childish pride and animation, and I felt like a prince. And how we went on "Seder" night. How grand I thought everything; how all the circumstances combined to inspire one with a feeling of awe and reverence—the cool, quiet, beautiful sunset, the grand old trees, the babbling brook—all nature seemed to know it was a holy night, and acted accordingly; and how you constantly spoke to me on the way, telling me of all nature's beauties, and using them as similes for passages in the Bible. And then, dear father, don't you remember how, on returning home, we found mamma and sister awaiting us, the table all set, the tapers lit, and everything ready for the service at home. O dear, dear recollections of youth! how I would like to live them over again. How safe and secure I felt at home listening to you chanting the peculiar Hebrew hymns, and relating the history of the flight, how when Ma Mishtannah was read by me, it thrilled me to think that even I had a duty assigned for that evening; it seemed such an evening of holy grandeur, too sacred for reason of its being a family service, where the earnest father, the devoted mother, the strong, promising sons and loving daughters formed a charming circle, charming for the peace and harmony exhibited in all their actions. My dear parents, though not with you on this evening, I pray that you will be spared for many such nights to come, and that the time will not be far distant when once more, hand in hand, we wander down the old lane united and enabled to celebrate the "Seder" as we did in days gone by, as a family circle in which no member is missing.

—Mr. and Mrs. J. S. Gattman, who were married on the 14th, inst., received their friends last Sunday. They were tendered a reception by the Eureka Society at Turner Hall, last Tuesday evening, which was attended by a very numerous circle of friends, whose presence testified the high appreciation in which Mr. and Mrs. Gattman are held in the community.

Byron and the Matzos.

MR. I. NATHAN, who was contemporary with Byron, has left the following correspondence. He says:

After leaving his lordship, it occurred to me that as he was particularly fond of biscuits, some Passover cakes would be particularly acceptable to him on his voyage. I accordingly sent some to him, with the following letter:

My Lord: I cannot deny myself the pleasure of sending your lordship some holy biscuits, commonly called unleavened bread, denominated by the Nazarenes (sic) Matzos, better known in this English age by the epithet Passover Cakes; and as a certain angel at a certain hour insured the safety of a whole nation, may the same guardian spirit pass with your lordship to that land were the fates may have decreed you to stay for a while.

My lord, I have the honor to remain,

etc., I. NATHAN.

[LOD BYRON'S REPLY.]

MY DEAR NATHAN: I have to acknowledge the receipt of your seasonable bequest, which I duly appreciate; the unleavened bread shall certainly accompany me in my pilgrimage; and with a full reliance of their efficacy, the Matzos shall be to me a charm against the Destroying Angel wherever I may sojourn. His serene benignity, however, I hope, will be polite enough to keep at a desirable distance from my person, without the necessity of smearing my door-posts or upper-lintels with the blood of any animal.

With many thanks for your kind attention, believe me, my dear Nathan,

Yours very truly,

BRYON.

To I. Nathan, Esq.

(State papers. Domestic series. Vol. 113.)

Sacramento, Cal.

—Rev. Simon Gerstmann mourns the loss of his sister, Mrs. M. Mamlock, who died in Savannah, Ga., 9th inst.

—Miss Rachael Cohl, a young Jewess, constructed a handsome piece of wax work, which she very generously donated to the synagogue. In order to realize as much as possible for the same, she arranged a raffle, disposed of nearly all the tickets herself, and netted \$90.00 for the congregation's benefit. Among her liberal patrons was a Catholic priest, who invested ten dollars for the good of Israel.

—Mr. and Mrs. J. S. Gattman, who were married on the 14th, inst., received their friends last Sunday. They were tendered a reception by the Eureka Society at Turner Hall, last Tuesday evening, which was attended by a very numerous circle of friends, whose presence testified the high appreciation in which Mr. and Mrs. Gattman are held in the community.

Stockton, Cal.

—In obedience to a circular from the Board of Delegates on Civil and Religious Liberty, auxiliary to the Union of American Hebrew congregations, appropriate services to the memory of the late Isaac Adolph Cremieux were held in Stockton, at the Synagogue, Sunday, 7th inst. Rev. H. Davidson, the resident minister, delivered an impressive address.

New York.

MR. LAZARUS GANS an old and honored resident of New York, died in that city 15th inst., aged 63 years. Mr. Gans, had ever been conspicuous for his benevolence and philanthropy. His funeral was conducted under the auspices of the Masonic Fraternity.

Isaac Adolph Cremieux.

Memorial services for the late French statesman and illustrious Israélite were held at the Sinai Temple, Chicago, Sunday, 7th inst. Hon. E. B. Washburne pronounced the following eulogy upon the occasion:

There is something touching in the thought that so large a number of our Hebrew fellow citizens, so far away from France, should meet together in such imposing numbers, to pay a tribute of respect and admiration to the memory of a great light in their faith which has just gone out. Though a Frenchman, M. Cremieux was known not only by his co-religionists, but generally to the intelligent world wherever civilization has found a lodgment. The first words to be said of Adolph Cremieux should be that he was a good man. A friend of the poor, the lowly, and the oppressed, his whole career was a record of courage and sympathy, and of good toward mankind. His learning, his ability, his eloquence, and his talents as an advocate, were all devoted to the vindication of civil and religious liberty and to secure the happiness of his fellow-men. A Republican from prairie-state conviction from his earliest youth, he never swerved from a courageous support of those great and generous principles which we believe to be the only sure foundation of the happiness and prosperity of the nations of the earth.

He entered political life in 1842, as a Deputy from Clinton, and served till 1848. A member of the Provisional Government of 1848, he was one of the first seven named by the Chamber and proclaimed to the people from the Hotel de Ville. My acquaintance with these men dates from this epoch, and it is one of the agreeable souvenirs of my official residence in Paris. We now come to the terrible drama preceding the Franco-German war. It was on the 5th of July, 1870, that the members of the Left interpellated the Government in regard to what was known as the "Hohenzollern Incident." The head of the minority, Ernest Oberthur, responded with a declamation of high-sounding phrases, whose impudent declaration was without precedent in diplomacy, and received salvoes of applause by the Bonapartist majority. It was then that the sanguine and courageous Cremieux sought the tribune to pro-

test against the Ministerial statement and to denounce it as a declaration of war. The terrible news of the fall of Sedan and the capture of the Emperor was made known in Paris Saturday night, Sept. 3rd, and awakened the most profound emotion among all classes of people, who prepared for great events.

The morning of the 4th of September—it was Sunday—was bright and beautiful and up till about 11 o'clock there was an ominous calm over the city. The Chamber of Deputies had adjourned at midday, and I went thither early in order to secure my seat in the Diplomatic tribune. Before

the immense masses of the people gathered on the Place de la Concorde, on the opposite side of the Seine, awaiting the opening of the session of the Chamber. It was but a short time after that the vast multitude, crossing the bridge and overcoming the small military force which guarded the Palais Bourbon, invaded the Hall of the Deputies and filled the galleries uttering loud and enthusiastic cries of "Decehance!" and "Vive la République!"

Nearly all the members immediately vacated, only 12 or 15 members of the Left remaining. It was at this moment that Cremieux arose and from his seat addressed the people in the galleries.

The tumult continuing, in accordance with the traditions of French deliberative assemblies the President put on his hat as a sign that all control of the body was lost, and then declared the sitting closed.

M. Schneider then left and nevermore to return. The crowd had fallen on the way raised by the people to go to the Hotel de Ville to proclaim the Republic. Sixty thousand people filled the Place de Greve, and soon Gambetta appeared at one of the windows of the palace and threw out to the vast assemblage the lists of the new and Provisional Government of the national defence. This act was hailed with the most indescribable tokens of enthusiasm, and at that moment the Republic was proclaimed and the new Government was established. Its members were the nine Republican Deputies of the department of the Seine. M. Cremieux was one of these Deputies and he was on the spot named Minister of Justice.

The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, March 26, 1880.

Pacific Coast.

CITY.

Senator Sharon returned to the city from Washington yesterday.

The total number of deaths occurring in this city during the past week was 59 males and 30 females.

Shares to the value of \$8,000 for the building of a new Italian hospital have been taken in this city.

County Treasurer Shaber is in trouble. Persons who were on his bond to the amount of \$88,000, have filed petitions requesting release. Experts under the direction of a committee of the Supervisors are counting the coin in the Treasury.

Count de Lesseps, after a four days' visit, has returned East, carrying with him pleasant remembrances we judge. He certainly has the best wishes of our citizens. He made good use of his time while here. Last Friday he visited the High School, where he was rapturously received by the girls. He then went to the Lincoln school, and afterwards was driven through Golden Gate Park and was given a reception and supper at the Palace Hotel. On Saturday he took a trip around the bay under the escort of Gen McDowell, and in the evening dined at the Union Club before visiting Oakland.

The order increasing the police force to 400 was unanimously passed by the Board of Supervisors on Monday evening, over the Mayor's veto. This is another expense made necessary by the communistic agitators. Some of the Supervisors made good speeches on the occasion. Mr. Litchfield said: "For three years the city has been cursed by threats and menaces from foreign communists, who have done more harm than all the Chinese that ever landed on our shores. I am opposed to all incendiary utterances, whether they come from the lips of able men or are belched forth from the mouth of a foreign demagogue." Others spoke out plainly in favor of this and other measures for order and protection.

STATE.

LOS ANGELES, March 21.—At 6:15 this morning a sharp shock of earthquake was felt at this place, which, for a time rather startled nervous people. There has but one shock, which sounded like two battering-rams coming together, the concussion leaving a trembling sensation unlike anything experienced before. The vibration was very slight, but what there was, from north to south. No damage was done, except a little fright from the timid, and spilling water out of pitchers and buckets.

The amount of base coin in the office of the Sub-Treasurer is about \$14,000. These one, three and five cent coins are now in quite common use. The banks now pay checks up to the last cent, and grocers are beginning to return exact change. To old Californians the new system seems very odd.

EASTERN.

Troy, N. Y., is called "The World's Washroom." About 30,000,000 dollars and cents are annually manufactured there; 70,000,000 pieces are laundered there every year, they being sent from all parts of the country.

There is a bill before the Iowa Legislature to abolish the custom of "treating," and to make it a punishable offense. Another interference with the "liberty" of liquor-drinkers!

The Boston Transcript says that a telegraphic message of over 1,200 words was lately sent from New York city to Boston in less than one minute and a quarter.

Mr. William H. Vanderbilt has, it is reported, just sent to the treasury \$5,500,000 in United States four per cent bonds for registry. He had previously had registered \$26,000,000 in this security.

From the State Capital.

SACRAMENTO, March 22, 1880.

The Session draws to a close; members of the Lower House anxious to finish the business before them, before their pay stops, have adopted a rule limiting each speaker to one speech of five minutes on every motion, except in the case of the author of a bill, who will be allowed ten minutes in which to close the debate; and by another amendment to the rules, have set apart the two hours from 3 to 5 p. m., for the third reading and passage of bills. A message was received in the House this morning from the Governor, stating that he had approved Bill No. 404 (the Revenue Law), but adding, that one provision of it, the taxing of deposits in savings banks, was manifestly inequitable; and recommending that the law be modified so as to exempt them from taxation.

One member was very highly incensed at this plain language from the Executive, and interrupted the reading by the Clerk with a motion, but succeeded in getting no further than: "Mr. Speaker, I move that the strictures of the Governor of—when he was promptly wrapped down by the Speaker. Another member moved that the reading be dispensed with; but the better counsel prevailed, and the House listened respectfully to the Governor's criticism on their action. A bill now pending in the House, proposes to correct this one feature of the new revenue law, but unless the temper of the House has very materially changed within the last month, the measure will come far short of receiving a majority vote.

No bills have been passed by the Assembly this week; the time has been devoted to the consideration of the various

measures introduced to adjust the differences between the farmers and miners on the questions of mining debris, levees, drainage and the like subjects. An unlooked-for opposition to the granting of any State aid in the matter has shown itself, and at the present time it looks very much as though absolutely no action at all would be taken on this, the most important subject before the Legislature. It may be true that the State has no interest in keeping open the Sacramento river for navigation, but there is something very farcical in the position the Legislature has assumed: first it passes resolutions asking that the General Government appropriate money to improve Petaluma creek and other important streams; and now members seem to think that the state has less interest in the continuance of mining and the preservation of a navigable channel in the river than the United States has in Petaluma creek and Mussel Slough, etc. If members think it is wrong to tax the rest of the state to obtain money to begin the building of dams and levees, they ought certainly to instruct their representatives in Congress to vote against measures such as Page is known to be urging upon that body, which will tax every man, woman and child in the Union for this purpose.

The women's rights bill (No. 139) was discussed in the Assembly on Friday evening. The room was crowded, and many could find only standing room. The debate was a farce from the beginning, until Mr. York, the author of the bill, rose to speak. Lane, for San Francisco, presented a monster petition against the bill, which, when unrolled, reached nearly across the hall, and was intended to produce great merriment. The speech of this gentleman was disconnected, and his remarks seldom relevant to the question; but, as Mr. Tyler, who occupied the chair when this objection was raised, said, he was probably speaking as near to the question before the House as he could. At the close of his speech nearly all of the members advanced to offer him their congratulations. The bill was made the special order for next Wednesday evening; but as the measure has been defeated in the Senate, it is clearly unconstitutional, and is treated by very many as only a joke. No one expects that the discussion on it will be either interesting, or even entertaining.

The Senate passed and sent to the Assembly a complete school law. The "Pinafore section," as the section rendering relatives of members of the county boards of education ineligible to positions as teachers is called, has been struck out, and Johnson's amendment compelling the authorities of the University to adopt text-books for four years does not appear. The state school fund is to be apportioned on the basis of eighty children, or any fraction of that number over fourteen, to one teacher. Some of the members of the House have amendments, as Gaffey, who wishes to have the Board of Education secure the copyright of the text-books to be used in the schools; but there will probably be few House amendments to the bill, perhaps none.

Speaking of education, it might be worth while to mention a provision of A. B. Smith 374, which is to this effect: The Board of Regents of the University shall provide for special instruction in the arts and sciences of viniculture, the theory and practice of fermentation, distillation and rectification, management of cellars, etc. * * * "The Professor of Agriculture shall report as to the locality, and manner of preparing native wood fit for cooperage; and shall make analyses of soils, wines, brandies," and much more to the same effect.

As to the desirability of such a department in the University, opinion may be divided; but that the professor will find himself undertaking more than man can accomplish if there is much more of this sort of experiment, so far removed from the legitimate path of an educator, no one can doubt.

In Senate, the greatest excitement has been over the S. F. Charter, whose provisions have occasioned a great number of political debates. Members must vote as the immediate interests of their party seem to demand; and when the question is whether the mayor or the chief of police shall have the power to call out the militia, the line is sharply drawn between Republicans on one side and Workingmen and Democrats on the other.

In the early part of the week the Gorley Stock Bill was considered, and Neumann made an excellent speech on the subject. The readers of THE TIMES may dissent from his dictum, that the sin of gambling lies in the loss, but they and all other sensible people must admit the soundness of his argument against the bill, which he builds upon the proposition that it is not for legislators to constitute themselves the guardians of the persons and the estates of a community like California. Where there is a suspicion of fraud, he adds, let the heavy hand of power be laid, but the attempt to stop speculation by law is foolish and futile.

GLADIUS.

Denmark has an insurance company against damage to crops by hailstorms. Hailstorms are quite frequent in the spring of the year in the countries around the Baltic, though it is only occasionally that the hailstones are large enough to do severe harm. The company is said to be liberally patronized by the farmers.

A married woman can neither sue or be sued on any contract made by her during her marriage. The action must be commenced either by or against her husband. It is only when an action is brought on a contract made by her before her marriage that she is to be joined as a co-plaintiff defendant with her husband.

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The imports at San Francisco during the past ten years, according to a statement just published, amount to more than \$320,000,000.

Bush Street Theater.

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LAST WEEK OF

MR. SOTHERN

AND HIS COMPANY OF COMEDIANS

THIS FRIDAY EVENING, MARCH 26TH.

Farewell Benefit of Mr. Sothern.

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OUR AMERICAN COUSIN

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Pupil of Prof. C. Groffie,

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His First Benefit Concert,

AT B'NAI B'RITH-HALL.

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Assisted by eminent artists.

Reserved Seats.....\$1.00

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For the Year Ending December 31st, 1879.

AMOUNT OF LEDGER ASSETS, JAN.

\$34,195,368.53

Less depreciation in Government

Bonds, and Appropriation to

meet any depreciation in other

assets,

296,545.79

Disbursements.

Paid Policy-Holders for Claims by

Death, Dividends, Surrender

Values, Discounted and Matured

Endowments and Annuities;

4,988,871.00

Other Disbursements as per ex-

tended statement,